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*Namen der Längethieres beiden Suedsemit. Völkern*; Trumpp has also done something in this direction in his various contributions to Ethiopic; König, the author of the new Hebrew grammar based on Qimḥi, has published two series of studies on the alphabet, pronunciation and forms of the Ethiopic language, and others have done similar work. From this last, which of course is by no means exhaustive, it is apparent that there is plenty of material at the disposal of scholars for both the critical and the literary study of the Ethiopic language. It is only to be regretted that so few find inclination and time to devote more attention to this interesting subject.

G. H. S.

**Kautzsch's Aramaic Grammar.**—This work deserves special commendation from the fact that the author has restricted himself to the Aramaic as presented in the Old Testament, and that he did neither intend, nor pretend, as some others before him have done, to write a grammar of the Aramaic in general. The Aramaic dialects, as we have them preserved in Daniel and Ezra, in the various Targums, in the two Talmuds, in the Midrashic and in some other branches of the ancient Jewish literature, differ very considerably, grammatically as well as lexically. In time and in place the remains of the Aramaic literature lie almost as widely asunder as the writings of Chaucer and of Macaulay, as the Scotch dialect and that of Wales. Could we now reasonably expect that one grammar of the English language should give us at the same time the rules governing modern English and old English, the English of Northumberland and the English of Sussex County? Any attempt to do so, would result in our confounding one dialect with another, and would be misleading.

So we find in some of the Aramaic dialects the verb **חָמַא** (*to see*), while in others only **חָזַא** is used. In some, *water* is designated by the noun **מַי**, in others by **מַיִן**, or **מֵיָא**. In some the plural of masculine nouns ends in **ִין**, in others the ending is **ִין**, com. **נְבָרִין** and **נְבָרִין** (*men*). In some the 1 p. Sing. Perf. of the verb ends in **ִית**, in others in **ִי**, comp. **אֶמְרִית** and **אֶמְרִי** (*I have said*), **חָזִית** and **חָזַי** (*I have seen*). And thus there are hundreds of differences to be found.

Facts enough are recorded proving that even in Judea the dialect of the neighboring Galilee was understood with difficulty in the Talmudic age, and *vice versa*. In Talmud Babyl. Erubhin 53b, for instance, we find several anecdotes showing this. For example: A Galilean had come to Judea, and there he asked, Who has an **אֶמֶר**? Who has an **אֶמֶר**? And they answered him, Thou foolish Galilean, what dost thou desire with thy **אֶמֶר**? Dost thou mean a **חֲמוֹר** (*donkey*) to ride upon, or **חֶמֶר** (*wine*) to drink, or **עֶמֶר** (*wool*) to clothe thyself with, or **אֵימֶר** (*a lamb*) to kill it? In Genesis Rabba, chap. xxiv., Rabbi Eliezer is quoted as having made the remark that in Galilee they say **עֵיִיָא** instead of **חֵיִיָא** (*serpent*). If such grammatical and lexical differences were prevailing in the speech of the inhabitants of Southern and of Northern Palestine, how still more marked must have been the difference between the Eastern Aramaic spoken in the Euphrates valley and the Western Aramaic spoken on the shores of the lake of Genesareth?

On page 16 of his grammar, Prof. Kautzsch gives a specimen of the Aramaic as still spoken in three villages on the eastern slope of the Anti-Lebanon mount-

ain. If from this short specimen we would be justified in determining the characteristics of the Aramaic as still living in the mouths of a few hundred Syrians of the present day, we might say that in that dialect even radical letters are often dropped. For אחוּנָא (*brother*) they say חוּנָא, for הוּת (*it was*) they say וּת. The same peculiarity we find in the old Aramaic literature, especially in the Jerusalem Talmud, where for אָנָּן (*we*) the form נָּן appears, for אָמַר (*to speak*) the form מַר, for the proper noun אֵלְעָזָר the shortened form לְעָזָר, and so forth.

In § 5, No. 3 of his book, Prof. Kautzsch says that we are still lacking a good critical edition of the Targum, both in regard to the consonant-text and to the vocalization thereof. This complaint has now happily become groundless, at least in part. For within a few months, A. Berliner's excellent edition of the Onkelos Targum has left the press (Berlin, 1884), accompanied by notes, introduction, and indexes,—an edition which will satisfy the demands of every student.

B. FELSENTHAL.

**The Study of Arabic in the University of Cincinnati.**—The study of Arabic has been carried on in the University of Cincinnati for more than five years. The whole number of students that have taken it as a part of their curriculum, amounts to twelve or thirteen. The course, as laid down in the catalogue, is one of two years, but in many instances students have given four or five years to Arabic, making it a main or a secondary branch in a post-graduate course. The authorities of the Hebrew Union College strongly urge those under their charge to engage in the study thereof as long as possible.

At first the students were supplied by the instructor with different books in Arabic, by which aids they were taught to read the text. By means of dictation, paradigms and a vocabulary were acquired, and this was followed by the translation of simple sentences from Arabic into English and vice versa. A knowledge of the most common rules of Syntax was imparted in the same way. The students then took up Wright's Arabic Grammar and Arnold's Chrestomathy, omitting much in the former as being unnecessary. At least two thirds of the Chrestomathy were read, and it was succeeded by the Muallakat, with commentary (Arnold's edition). There was some doubt about the expediency of laying before young students a text so difficult. It was very hard, for a while; but in a short time, there were very few passages that they could not translate. There were four of the Muallakat read.

The last book that is given to the students is the Koran, with Beidhawis' Commentary (Fleischer's edition). The most important Suras with commentary are selected, translated, and the commentary pointed. It is best to accustom students very early to unpointed text. They will not find it, by any means, so difficult as they would think.

Every other year a course of lectures is given on the Semitic languages. These are more of an encyclopedic than philological nature.

Hebrew is not taught in the University of Cincinnati, on account of the advantages offered by the Hebrew Union College. Nearly all of the students that take Arabic have already received instruction in Hebrew, Chaldee and Syriac. The University of Cincinnati has not yet any professor that devotes his time exclusively to teaching the Semitic languages. It will, without doubt, not be very long before such a chair has been established.